

FAMILY RELIGION,

A

Principal SUPPORT of the

CHURCH

OF

ENGLAND

And the Neglect thereof, how far,
The Inevitable Ruin, not only of Private Families,
but of Church and State:

IN A PRACTICAL

DISCOURSE

Upon JER. X. 25.

Wherein that DUTY is fully Considerd

*Together with Directions thereto, In the Use of the
Book of Common-Prayer, and other Excellent
Helps.*

By *JOHN GIFFARD, M. A.* Rector
of *Mainston, in Shropshire,* and Chaplain to the
Rt. Honourable the Marquis of Tweeddale:

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T O T H E

Right Reverend, and Right Honourable, the Lords, and all other, the Honourable and Worthy, Members of the Society, for Promoting

CHRISTIAN KNOWLEDGE

My Lords and Gentlemen,

IN a Work so Great and Glorious, nay Absolutely Needful, as the Promoting of Christian Knowledge, when those, in the Highest Sphere, Conspicuous for Piety and Learning, Merit, Birth, and Fortune, do Move before; how can such a Prospect but attract the Hearts, as well as Eyes, of all Beholders? Or, by the Power of such Examples, What Heart so Stupid, not to be Inflam'd with the Highest Pitch of Zeal He can, to Accomplish such a Noble End?

Permit Me, then, tho' Obscure and Mean, to throw in my Mite, amongst Your Richer Treasures, not, that any Thing of Mine, can be Worth Your Acceptance; but as Your Most Glorious Designs, by Encouraging Charity-Schools, and Liberally Dispersing such Numbers of Useful and Excellent Tracts, are the most Effectual Means, can be Devis'd upon Earth, that Mine and Others Ministry in the Gospel, be Successful to the

The DEDICATION.

Honour of God, and Eternal Welfare of those Committed to Our Charge. These, My Lords and Gentlemen, had I not been chose a Corresponding Member of your HONOURABLE BODY, would have Obliged Me, with all the Expressions of Gratitude I can, to Address You, in such a Manner.

The Performance, I am Sensible, is too mean for the Publick, and the rather, as Dedicate to You; yet whilst I have nothing else in View, but those Designs, You are so Intent in carrying on, ev'n the Glory of God, the Good of His Church, and Salvation of Her Members, all so much in Danger, by the too general Neglect of Family Religion; I can't, without being Injurious to Your Piety and Mighty Zeal, but Hope for its favourable Acceptance and Protection. That it therefore be Assisting to Your Great and Good Endeavours, and not only upon Them, but Your Persons and Consultations too, that the Best of the Divine Blessings be daily Showred down, whilst here Below; and in Heaven, that Christ the King of Glory, Crown You with the Richest Diadems, that They, who turn many to Righteousness can have, for Ever and Ever,

Is the Most Feruent Prayer of.

My Lords and Gentlemen,
Your Most Humble,
Most Obedient, and
Devoted Servant,

JOHN GIFFARD

T H E

P R E F A C E,

To Those in Particular of the Parish
Committed to my Charge.

Dearest Brethren,

MY Hearts Desire and Prayer to God for You, is, that You may be Saved. *In Consequence of this, What I Delivered unto You in several Sermons, I have put into one continu'd Discourse, and now make Publick for Your Sakes. Desirous by all Means You should not be Ignorant of all that Misery and Mischief. occasion'd by Families not Calling upon the Name of the Lord: Which I Beseech You to Prevent, by following those Directions, I have adæd to the Discourse; as You are Members of the BEST of CHURCHES; as you tender the Salvation of Your Selves and Families, or think to Appear before the Judgment Seat of Christ, in the Great and Terrible Day.*

But, I hope the best Things of You, Beloved, Things that Accompany Salvation; for I Cheerfully own, You have hitherto Contributed to Your Power, to that BEST of C H A R I T I E S, the INSTRUCTION of the Children of the

THE PREFACE.

Poor amongst You, and Your Love of doing Good to Others, Reasonably Judging, must End in doing Better for YourSelves, of whom Your Families are no small Part. The Success of both these, as Directly tending to Your Salvation, is Design'd by this, and shall be the End of all my Labours, As,

Dearest Friends,

Your Affectionate Pastor,

And Faithful Servant,

In Christ Jesus our

Lord,

J. G.

A

61

A DISCOURSE UPON

JEREMIAH. X. XXV

Pour out thy Fury upon the Heathen that know thee not, and upon the Families that call not on thy Name: for they have Eaten up Jacob, and Devoured him, and Consumed him, and have made his Habitation Desolate.

SINCE the innumerable, and convincing Proofs, of the Divine Goodness and Power, and other, the most Glorious, and blessed Attributes of God, are so great and Conspicuous in the World, that the most Ignorant of Men, of Necessity, must know, and consequently Worship and adore him; or be *left without Excuse.* Rom. I. 20.

B

Upon

2 *the Wickedness of the Heathen.*

Upon such a Prospect, it is no Wonder, *that the Wrath of God, should be revealed from Heaven, against all Ungodliness of Men; Who in Spight of all the Means of Knowledge, and Obligations they have, to fall down before him: yet do turn themselves to Idols, and Change the Glory of the Incorruptible GOD, into an Image, made like to Corruptible Man Or worse, to the most despicable Beasts, that Perish. Rom. 1. 18, 23.*

But if their Hatred, to the Majesty of God, doth arrive to such a Height, as their own voluntary and affected Ignorance, is not thought Disparagement enough, to his Glory; but with Inhuman Cruelty, and Rage, they will treat, *all that Know him, or Call upon his Name, till Root and Branch, be extirpate, from of the Face of the Earth: till as in my Text, they have Eaten up Jacob, and Devoured him, and consumed him, and made his Habitation desolate.*

When the Case is thus, if we have any Zeal for God, his Glory, and our own Salvation, that must allow, nay oblige us, to join with the Prophet, to Pray; that God would Pour out, the hottest Viols of his Fury, and most fiery Indignation, upon the Heathen; that, as they despised his Mercy, by rejecting to

Know

Of Prayerless, Families compar'd. 3

Know him, and Call upon his Name; so they might Know the Power of his severest Wrath; in that eternal Destruction, and utter Desolation upon themselves; which they so cruelly endeavour'd, against *Jacob his Servant, whom he Loved, and his peculiar People, whom he hath Chosen.*

Thus much, our Christian Duty, to Pray, for the Advancement of the Kingdom of Grace; and hastning the Kingdom of Glory; will oblige us to: and whilst the Heathen is your only View, 'tis what you won't, I suppose, make the least Difficulty to do.

But to change the Scene, and apply the Case at Home; as with too much Reason the best of us may: In what Surprize, will you find your selves; when I have said to the *Master of ev'ry Prayerless Family in the Land; as Nathan did to David, Thou art the Man.* And to them and their *Families* both, whilst they no way manifest their Knowledge of God, by *Calling on his Name*; that they are worse than the *Heathen*; and by far more deserve all that *Fury and Wrath* threaten'd in my Text to be *Poured out upon them* 2 Sam. 12. 7.

For, We Christians have the most numerous, and invaluable Blessings; the greatest, and most infallible, Means of Knowledge;

4 *The Guilt and Danger of Prayerless, Knowledge; the clearest, and most Ravishing Illustrations of God's Glory; & the most invincible Motives to Obey him; No less than Life, and Immortality, brought to light, through the Gospel: and if all these had been too little; God would, more over gi'n unto us, such and such things; that is, [I may add] better if better could have been. 2 Tim. 1. 10. 2 Sam. 12. 8.*

Wherefore, we, guilty Criminals, may our selves, be Judges; if all the Light, and Blessings, the Heathen Ever had, were not Paramount to the least of our's; *How much greater a Condemnation, and more scorching the Fire of God's Wrath, must we expect, than they?*

A Truth, this, however dreadful, will undenyably appear, from what the Apostle, to the Hebrews, hath observed, upon a much nearer Parallel: *If those who despised Moses Law, died without Mercy: Of how much sorer Punishment, shall they be thought worthy, who trample under Feet, the Son of God, who count the Blood of the Covenant, wherewith they were Sanctified, an unholy Thing, and do Despire unto the Spirit of Grace? Heb. 10. 28, 29.*

Such, Brethren, to speak the best of it, let me tell you, is the Case you are in, who neglect the Worship of God in your Families.

The

Families 'mongst Christians.

The Words, whether we respect them as a Prophecy or Prayer, being Dictate by the Holy Ghost, without Dispute they infallibly assure us, that God. will *Pour out his Fury, upon all the Families, in the Land; that do not Pour out their Souls unto him, by Calling on his Name.*

And the rather, since by the Sinful Neglect of this Duty, you not only disown God, dispise his Glory, and your own eternal Welfare; but, so far, as the Power of Example can, do lead all the Servants of God, that live round you, into the same most woful Guilt, with your selves; or make them fly from your Communion, and so be Separatists, from this most excellent Church, whereof you are Members; to the manifest Danger of their Souls.

And what? will not the *Lord avenge himself, upon you; for the Blood of his Saints.* No Doubt he will.

For having, filled up the Measure of your Impieties, with the Heathen; No better can be said, than of them, that *you have Eaten up Jacob, and Devoured him, and consumed him, and made his Habitation desolate.* Therefore in Course, must be Obnoxious to that, most dreadful, Punishment with them too.

With them, said I, nay more, for In Proportion as Treachery and Rebellion

6 *What Family-Duties are.*

within the Bowels of a Church or Kingdom, is more hateful, and Dangerous, and deserves greater Punishment; than the avowed Enmity, of a Stranger without; so much the more, are ye, in all these Respects, than they.

And what, I tremble to speak, the more powerful the Personage, who Neglects to Call upon God with his Family, the more fatal his Example, to the Ruine of Souls, and the greater will his Punishment be.

Such unexpected Guilt, & Danger, as the Neglecters of Family-Religion do, at this Rate, find themselves in, cannot but awak'n, the most secure and Stupid of 'em all; and upon hearing my Text, be so prick'd in their Hearts, as to cry out, as once was done before, to *Peter, and the Rest of the Appostles; Men & Brethren, What shall we do. Act. 2. 37.*

To Answer this, my Concern for the Welfare of your Soul, doth oblige me: and best can be done,

First, by shewing what those Duties are, whereof consist the Worship of God in Families, or to speak in the Words of my Text, what is meant, by Families Calling upon the Name of the Lord.

Secondly, by Considering the several Obligations laid upon Christians to perform it.

And

And that you may see, how Reasonable, and just, the Application of the Guilt, & Punishment both, of the most Obdurate *Heathen*; to Ev'ry Prayerless Family in the Land. I shall

Thirdly, Mention some of the dreadful *Mischiefs* which attend the Neglect, & What, *opposite Advantages*, would accrue from the daily Performance, of Family Worship. And so having

Fourthly, Answered what *Excuses* can be made. After a few serious *Expostulations* with those, Especially, of our Church, who Neglect the *Worship of God*, in their Families; I shall conclude.

F I R S T, What is meant, by Families Calling upon the Name of the Lord. This Phrase in particular, imports the Duty of Prayer, which, as the Principal Part of the Worship of God, is often used for the whole, as here in my Text, therefore to make that *Worship* in our Families compleat, we must ev'ry Morning and Evening be careful to join, or rather begin with the Reading of God's Word. And the Singing of Psalms; we must often be Catechising; and Instructing our Children, & Servants; often Recollecting of Sermons; and Reading good Books; together with an holy Observance of the Lords Day. And what's by no means to

8 *What Family-Duties are.*

be forgot, a *Constant and serious Begging of Gods Blessing at our Meals*, upon the *Creatures we Receive*; and a *Thankful Acknowledgment to him*, for the *Comfort we had in them*.

And lastly in all these and what *Duties* else of Religion; every *Master and Governour of a Family* is to be a *Shining Example*, whereby to give Force to all his *Commands, Corrections, and Reproofs*, and these only us'd as *Restraints from Sin*, for the *Glory of God*, and the *Eternal Welfare of themselves & those under their Charge*; which their *Lawful, and Ordinary Callings* can never *Obstruct*.

I said, in all *Duties of Religion*, every *Parent and Master* were to be a *Shining Example* to *Enforce their Commands*; because 'tis their especial *Care*, that *Children and Servants*, as well as themselves, be *constant Attendants at Church*, & *frequent Receivers of the Holy Sacrament*; that they *Lead Godly, Righteous, and Sober Lives*; and retire, every *Morning and Evening in secret*, to own the *Lord* for their *God*; by *Praying* for a supply of their wants, and *Praise*, for the abundant *Mercies* they already receiv'd.

In the *Practice of these Duties*, consist the *Worship of God in Families*, which is either, your *Patience*, or the *bounds of*

Oblig: to Fam: Relig: from Reason. 9

my Discourse, might allow; Would afford the most fruitful, and heavenly views and yet so Plain, that if any of them be, what you are ignorant of, 'tis long of yourselves; since besides the *Prayers and Rubrick of our Church*: there be so many, and such excellent helps, ev'ry where put into your hands; that nothing else can be needful, as to this Point; but what comes under the following heads. So

SECONDLY, proceed to the Obligations of our Christian Practice to set up the *Worship of God in our Families*.

First, from Reason. *Family Worship*, as to externals, is really the most Essential Mark of Religion; without which 'tis more than I can tell, how Men, especially *Masters and Parents*, can be said to have any Religion at all: Attendance upon publick Worship, they are obliged to, by the Laws of the Land, & suppose they were not, yet private Interest, the Love of Fame, or Reasons that I cannot think of, may induce them to go along with the Crowd, and therefore, what an *Infidel* or *Jew* may perform, as well as they, and not be the nearer Christianity than before.

A *Family* is, what ev'ry Nation or Kingdom should be the Resemblance of being

10 *Obligation's to Fam: Religion:*

being hence, the first Notion of a Society came: and how Odious and wicked that People or Kingdom, where God is not Worshipt, you your selves ow'n; *Judge*, therefore what a Case, the *Families* amongst us are in, where the Knowledge of God, is what, they Disdain to own, or if they do, not as Suppliants but Rebels, *they Call upon his Name*, which, [rather than Worship and adore] by impious Oaths and Curses, they'l affront and Blaspheme.

Look to yourselves, then ev'ry *Prayerless Family* in the Land, if the Greatest Body's politick, are lyable to this *Fury* in my Text; Mind, you are not Free.

Hence, further, the *Master of a Family*, as he is the Head of a Society, has a Power in his Hands, which, if not made use of, to the end it was giv'n, must be accounted for, at the Judgment of the last Day: But the end of all Power is the Happiness and Welfare of those under Command, and they be your *Children* and *Servants*, whose Good whether spiritual or temporal you are therefore, by all Lawful Means, possibly you can, to provide for, and secure.

As to their Temporals Saint Paul Writes; 1. *Timothy* 5. 8. *if any provide not for his own, Especially those of his own house, he hath denied the Faith, and is worse than*

than an Infidel. Now suppose you are not failing in this, but have provided your *Children* and *Servants*, and whom else under your care with Food & Raiment, & other temporal comforts to the full: What then! whilst bodily Provision be all, make the best of it you can, you are no better than Infidels still; whom the Light of Nature has taught to provide the same, as well as you.

If, therefore, you own the Faith, would be Reck'ned Christians indeed, and have a Certain Evidence for Heaven and Glory! or, if you think yourselves responsible for that Talent of Power, which, as a *Parent* or *Master*, God has Given you in Charge; then let the spiritual concerns of your *Family*, be your principal Care, at the least, in Proportion, as the Immortal Soul is the more valuable Part of the Man; and Eternal Happiness so great, that all the Comforts & Riches of this Life, in Respect of it, are but as Dust in the Balance; and therefore the more shameful to be lost by your Means, & the Guilt more Heinous in a Christian than a Heathen. And after all, Happiness Eternal, is what the easy and delightful means of Godly Instruction, Prayers, and Example will do best to secure.

But these, No Doubt, are thought your Ministers Care; Too fatal a Delu-

sion, this, not to be exposed : for I may boldly affirm, ev'ry Parent, & Master, to be as accountable for the Souls of his Family, as any Minister can be, for those of his Flock.

And if we descend to Particulars, you'll find your *Obligations*, by a Great deal, higher ; to be careful of your Children, and Servants, as to their Improvement in the Knowledge and Worship of God ; than possible for a Minister to be, as to any one Family under his Charge : for their *Tempers* and *Inclinations* cannot escape your Eye : Your *Example* must have an Influence over all that they do : your very *Authority* over them, puts a vast deal of Good in your Power : and every way, your *Continual* abode with your Families must afford such opportunities for *Instructing* them in the *fundamentals* of Religion or what else you please, as no Minister can ever be supposed to have. Therefore let Parents and Masters be assured, that ev'ry Child or Servant whose Ruine they don't prevent, what they can, God will require his Blood at their hands.

But if Parents still should think the *Instruction* of their Family, wholly the Ministers Care, where then are the *Ties* of Nature and these *Bonds* of affection 'twixt a Parent and Child ? which bind the most

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most Barbarous to make their *Children*,
as Happy as they can. Where is their
thought of *these Cursed Inclinations*, and
that depraved Nature derived from *Father*
to *Son*? which in Justice they are bound
to repair; and this, the means of *Prayer*,
and *Instruction* most effectually will.

But *Masters* as well as *Parents*, let me
ask you both; shall not they, whose En-
deavours procure you all the Necessa-
ries of Life; be recompenced with on-
ly one Thing needful? or to *G O D*,
whose Goodness was pleas'd to make
them yours; is there no grateful Re-
turn due for the Favour? No Doubt
there is: and they ev'n your *Children*, &
Servants are the best you can make, for
their and your Welfare and Happiness
both.

But to allow all these Arguments to
pass for Nought, notwithstanding the
self-evidence, wherewith they con-
vince: Yet is there no Daily Afflictions
nor Crosses, from which 'tis the Joint
Intrest of *the Family* to be Reliev'd? Is
there No Sins to be forgiven, wherein
the Family has been in Common con-
cern'd? No Doubt there is; and *other*
Family Wants to be daily Supply'd;
which therefore 'tis your Intrest, as well
as your Duty, so often to *Pray* for in
Common, and to join your Tribute of
Praise.

Praise, for the daily Mercies in Common receiv'd: and consequently needful for *Families to Call upon the Name of the Lord.*

2dly. But think not, I lay such Obligations upon *Governours of Families* from the Arguments of Reason, alone, No! besides, there is the Authority of God himself, to this purpose unquestionably clear.

Instance the Great Commandment of the Sabbath, with the Observance of which, *Parents and Masters* are, not only charg'd, as to themselves, but *their whole Families too*; To see that all within their Gates, their Sons, their Daughters, their Men servants, their Maid-Servants and strangers, do, by no means prophane that Day, but keep it, as an holy Rest? which only can be done, by carrying our Families to Church with us, then, to Attend the Publick Worship of God & Jointly performing those other Duties, at Home, wherein I told you Family Worship consists.

Which, least you should think, be confin'd to the Sabbath, or that *Parents and Masters* are only concern'd for the care of that Day: the Scriptures abound with sufficient Proofs, not only of the Duties themselves, but the very Time when, and Who are required, to perform them, Some of these I shall mention, but with all the Brevity I can. Under

Under the Law, said the Lord by his Servant Moles, *Deut* 6. 6, 7. *these Words, which I Command thee this Day, shall be in thine Heart : and thou shalt teach them Diligently unto thy Children. and shalt talk of them, when thou sittest in thine House and when thou walkest by the Way, when thou Liest down, and when thou risest up. that is Evening and Morning besides other Opportunities which your Convenience afford: and that by Children are meant here, the Political aswell as Natural, part of our selves, that is, Servants and whom Else committed to our Charge is plain, from the Appointment of God that every Governour of a Family. should look to the Circumcising all the Males In his House, [Gen. 17, 12.] Whether those that were born in it, or that were bought with his Money : and if the Initiating his Children & Servants into Religion was his Care, of consequence, their Instruction in the Knowledge of it, must.*

Under the Gospel, we have the Prayer of our Blessed Lord, so full as 'contains all, that a Family can want, and so contriv'd as daily to be said and by more than one. Therefore proper, and no doubt intended, to be jointly said by our Families at Home.

And that, with united Hearts and Lips, ev'ry Family should send up their
Prayers

Prayer to Heaven, was Indisputably design'd by Christ himself; appears from his most Gracious Promise, *Mat. 18. 20.* That, where two, or three, were gathered together in his Name; there would he be in the midst of them.

That Family Prayer and Worship is encouraged by this Promise, we are told by Saint Paul, in *Eph. 6. 18.* Where, that our Christian Armour be Compleat, he Exhorts to be Praying always, with all Prayer, and Supplication, in the Spirit; that is, on Ev'ry opportunity with all kinds of Prayer, in Publick, in the Family, and Closet.

And Writing to Masters of Families in particular, doth Charge them, *Col. 4. 2.* to Continue in Prayer, and Watch in the same with Thanksgiving. He Commands Parents, *Eph. 6. 4.* to Bring up their Children in the Nurture and Admonition of the Lord. And all Men, he perswades *Col. 3. 16.* to let the word of God dwell in them Richly, in all Wisdom, teaching and Admonishing, one another, in Psalm's, and Hymns, and spiritual Songs, singing with Grace, and making Melody in their Hearts to the Lord, Giving thanks always, for all things unto God. *Eph. 5. 19, 20.*

Hence, 'tis plain, we are obliged to Pray, to Catechise, and Read the Scriptures in our Families; to use all Means, to In-

ably from 8. 20. there be in isen- e told Where, pleat, with all it; that kinds ly, and Familiar Col. 4. ch in the mands eir Chil- on of the des Col. in them d Admo- Hymns, Grace, & the Lord, ings unto liged to Scripture ns, to In stru

struct them, and Praise God with them too, by singing of Psalms, and Giving of Thanks, Ev'n for our common Meals, as well as other Mercies receiv'd; and with the Noblest Reason, for, by the Word of GOD and Prayer, 'tis that they are Sanctified unto us. 1. Tim. 4. 5. Nay more these texts Command us, not only to perform, but to be frequent in the Practice of thote Family Duties;

3dly. Which, that no Point may be wanting to prove. The Authority of Example doth Join its Force; for we find that, the most Eminent in Faith and Goodness were conspicuous for their zeal in the Worship of God in their Houses.

Instance Abraham, of whom God himself [Gen. 18. 19.] did testify, that he knew him, that he would Command his Children, and his Household after him; and they shall keep the way of the LORD The Truth & effect of this were equally manifest in Jacob, who said unto his Household: Gen. 35. 2. 3, 6. Put away the strange Gods that are among you: Which no sooner done, but he took them up unto Bethel, to Worship, with him there.

The Noble & undaunted Resolution, of Josua, stands upon perpetual Record. [Josua. 24. 15.] If it seem Evil unto you, to serve the Lord, Choose you this Day, whom

18 *Oblig: to Fam: Religion,*

whom you will serve, but as for me and my House we will serve the Lord.

And Elkanah the Father of Samuel when he went up to Shiloh to offer Sacrifice unto the Lord he made his whole Family go with him. 1. Sam. 1. 3. 21.

The Royal Prophet David thought the Government of a Kingdom, did not exempt him from a pious Care of the Souls in his House; therefore [2 Sam. 6. 18, 19, 20. *As soon as he had made an end of Offering Burnt-offerings and Peace-offerings, and had dealt his Bounty among the People; he returned to bless his Household. He esteem'd it his Duty to Vow, that he would walk within his House with a perfect Heart, and that his Family might be as good as himself, only the Faithful of the Land should dwell with him; and he that walkt in a perfect Way, should serve him, but the workers of deceit should not dwell in his House, and lyars should not tarry in his Sight. Ps. 101. 2. 6, 7 and his zeal was so great to perform what he had vow'd, that Seven times a Day did he praise God Evening and Morning, and at Noon did he pray, and rise up at Mid-night to give Thanks unto him Ps. 119. 164. and 55. 17. and 119. 62. Nay more, that the Service of God might never be forgot by Generations to come, in his Family. In the 1st of Chron. 28. 9.*

and him instructing *Solomon his Son in his Duty to the Lord, the God of his Father.* Which no doubt he had frequently done before:

Besides, the use of the *Law* and *Daily Devotion*: *Praise* was so accustomed amongst the Servants of God, in the Days of the Psalmist, that he remarks of the *voice of Rejoycing and Salvation, to be in the Tabernacles of the Righteous.* Ps. 118. 15.

Which ev'n the Great Saviour of Mankind did not disdain to follow, tho' He had not a Place where to lay his Head; yet in the House where He eat the Passover He sang an Hymn with his Disciples before they went out to the Mount of Olives. Mat. 26. 30.

His inimitable Practice, in other Parts of *Family Religion*, we have likewise for our Pattern; He Taught his Disciples to pray, and made them join in the Performance with him. Luk. 9. 18. as he was alone; that is, withdrawn from the

zeal multitude, *Praying, his Disciples were with him*; to whom, that He might be a Fund of Knowledge, as well as

at *Devotion, Whatever He had spoken to the People in Parables, in Private he recollected all Things, and Expounded them to*

Disciples. Mark 4. 34. How, therefore, *Governours of Families* are to behave themselves, when they return from Sermon, and the Publick Worship of God?

Judge ye: His Disciples were the same to Him, in all Points of Instruction. as your *Children* and *Servants* are to you.

As to his Behaviour, and Instruction about the Observance of the *Sabbath* and what other *Duties* respecting the Worship of God, all the Gospels are clear; in Particular, that too-much neglected Duty (which therefore I am oblig'd to Name) The *asking Blessings* and *giving Thanks* at our *Meals*, even the Evangelist doth Testify, was the Practice of our Lord. (a) Which is likewise mentioned of *St. Paul*, in *Acts* 27. 3. And he doth speak of it, in *Rom.* 14. as the general Custom of the Church in his Time; all, no doubt, in Conformity to the Example of Christ. (a) *Mat.* 19. *Mark* 6. 41. *Luk.* 9. 16. *John* 6. 11.

'Tis Recorded of *Cornelius*, that he was a *Devout Man*, one who feared God with all his House; gave much Alms to the People, and Prayed to God alway. *Acts* 10. 2. An evident Proof of Family Religion.

The Apostle to the Hebrews (5. 12) Reproving them for having need to be Taught again, the first Principles of Oracles of God: And then, *Heb.* 6. 1. Mentioning which those Principles is a sufficient Proof, that a Form of *techism* was made use of in those Days.

And certain, that *Family Worship*, amongst the Primitive Christians; was not the meanest Cause, why their Houses were called Churches, an Honour sufficient to Invite us to deserve it : To " have our Habitations stil'd the " Temples of God, rather than the " Dwellings of Men.

That *Joint Prayer* in their Families, was what they us'd, may appear from the Case of St. Peter, being Delivered from Prison, for which, at the House of Mary the Mother of John, whose surname was Mark, many were gathered together Praying. *Acts. 12. 12.* But if this should be thought not to prove *Family Prayer* at all ; yet thus much it do's, that in their Judgments, the *United Prayers* of all, were more Prevalent with God, than of every one alone, else had never run the Danger they certainly were in, whilst Herod was a vexing the Church. And that the same Reason holds, for the united Force of *Prayer in a Family*, every one must own, considering the Promise of our Lord, which I spake of before, that where two or three were gathered together in his Name, they might be assured of his Presence there. A Promise, these Christians had, no doubt, an Eye to, in the midst of their Danger ; and so Powerful a Motive, that alone, 'tis

22 *Mischiefs of Neglecting Fam. Religion.*

sufficient to invite the unanimous Endeavours of every *Christian Family*, in spite of all Opposition, to call upon the *Name of the Lord*. So come,

THIRDLY, To the dreadful *Mischiefs attending the Neglect of this*, which I now intend to Consider; not only in Respect of God, our Selves, and *Families*, but the Nation wherein we Live, and that Church in Particular whereof we are Members.

These done, I doubt not, will sadly appear, How the *Families that call not on the Name of the Lord, have Eaten up Jacob, and Devoured him, and Consumed him, and made his Habitation Desolate*: Or, at least their Endeavours are not wanting, and most likely, to do it. Therefore deserve that *Fury* in my Text, to be equally poured out upon them, as on the most obdurate *Heathen*.

Which, Charitably Judging, they will Tremble at. I shall against each of these *Mischiefs*, Place what opposite *Advantages* would Accrue from the daily Performance of *Family Worship*; and who knows, but the different Prospects of their Happiness and Ruin, at once laid before them, will move them to Reform.

First. In Respect of God. For Men to keep themselves, and those under their Charge, in a voluntary, and affected Ignorance of God and his Laws, is to wish, there were not such a Being in the World; nor any Laws which they were bound to Obey; but if there be, as the *Light of Nature* doth tell em, there is, a GOD, *Glorious in Majesty, and Terrible in Power*; then, rather than know, and obey Him as they should [their Lusts and Passions being what they are resolv'd to Please, and would have all Men do] they'll *bold the Truth in Unrighteousness*, and surrender themselves, and draw others, if they can, to be entirely Subject to the *Rulers of the Darkness of this World*, that once, the Notions of a Deity, or at least of the True, being extinct among Men; their daring Lusts might sway without Controul.

Thus the Heathen that know not God, not only withhold the Glory due unto his Name, but give that Glory to another, which He, *Jealous. and Powerful*, whom they thus Contemn, will, no doubt, Repay.

And, if God be thus Blasphem'd by the Heathen that know him not, What do We? And those Families amongst us, who Know him, but call not on his Name; who, besides the voice of his Works, whereby

to declare his *Being*, and *Eternal Power*, have the Glory of his blest Perfections Display'd, by his own Revealed Will; have the Knowledge of God and a Saviour too, *by the Light of the Gospel*, shining daily on our Souls.

And yet after all, do Live, *as without God in the World*; and with our Families on Earth, as if we had ne're a *Master in Heaven*: Do live like *Independent Beings*, sufficient of our selves to Provide for all we want; like *Perfect Creatures* void of Sin; as if *our Innocence* were enough to account for our Lives.

GOD, thus depriv'd of the Glory due unto *his Name*: Which of his Attributes *by this horrible Omission*, do we not Contemn? *His Wisdom*, in that He hath made such *Laws* which we don't think good to Obey: *His Power*, in that we disdain to own our *Being, Life, and Motion*, due to so great an Hand: *His Justice*, or which of 'em all, in a Word, do we not despise, whilst we ask no *Mercy*, nor Regard his *Wrath*.

And alas! What less can be said? When *Parents* and *Masters* neither do what they know, nor Teach their *Children* and *Servants* to know what they should; when they Neglect to *Pray* for the Supply of their Families Wants, or *Praise* him for the abundant Mercies their Families Receive.

Prayer

Prayer in the Closet, if it be what they Practice, is too mean a Plea; for Prayers and Wants, Mercies and Thanks must be all of a kind, that is, if a Family Concern, the *Family* must *ask*, and no sooner heard, but in common must Return what Sacrifice they can of grateful and fervent *Praise*: And besides, 'tis too much to be fear'd, what they don't with others, they but seldom Practice alone.

And who now? that have any sense of a *Deity*, can but Tremble, to think, what Dishonour is done to the Living God, by so great and provoking a Neglect as this; and the rather since *Families*, by calling on his Name, would express their Trust and Confidence in him, and when, by other Duties of Worship, they Praise him for all the wondrous Works to themselves, and those he hath done to the Children of Men; whilst they recount the noble acts of the Lord, and be telling of his Salvation from Day to Day; and strive in what they can, that their Children's Children do the same: 'Tis then, they Answer the End, for which they were Made, ev'n Glorify him here, and whilst they are a doing it, shall taste of that Bliss unspeakable, and full of Glory, wherein they shall Enjoy him for Ever.

2dly, *In Respect of our Selves and Families, both in our Temporal and Eternal Welfare.*

Whence those Brawls, and Contentions, which distract our Thoughts, and make our Riches, and other Comforts, the very Burden of our Lives? Whence, 'tis Plain, and what were our Lusts and Passions, but under the Conduct of Reason; and God in our Families, better Worshipt and Known, it would be easy to prevent.

For if a House by Piety and Devotion be not Dedicate to God, there Vice will abound, and must be liable to Scife and Disorder, and every other Cross; that it may be fulfilled, what was spoken by the Prophet, *There is no Peace to the Wicked, saith the Lord, Isa. 48. 22.*

But that is not all; for, Whence? that Disobedience in Children, that Negligence in Servants, and want of Fidelity and Reverence in both: Whence? but from those *Riotous Courses*, those *Wicked Companions*, and that constant *Prophanation of the Sabbath*, which we suffer'd them in: Whence? no doubt, but from the want of that *Pious Instruction*, and good *Example*, which was our Duty to have given them; so when Damag'd in our Fortunes, by any of their Means let's think, *Intemperance*, and *Lewdness*

In Resp. of our Selves and Families. 27

and every other Vice, we allowed them to Practice, did call for Expence, and where should they have it, but by *Dishonesty* from us ; therefore have our Selves to blame.

Nay, what every ungodly *Parent* and *Master* can't but Expect, as God doth oft'n Punish the Wickedness of One, by the Sins of Another, and most justly by them, whom we have not Instructed as we ought, in their Duty to God, and therefore must be Ignorant of what they owe to our selves.

But whether by this Means or another, it avails not, *God's Terrible Curse* shall be sure to overtake Us, in our Persons, or Estates, or whatsoever we put our Hands unto. *Deut. 28. 15. 20.*

Or if nothing else but our Riches and Abundance, without more ado, they will bring us to Ruin ; as *Solomon* Observes, *the Prosperity of Fools*, that is, of the Wicked, *shall destroy them.* (*Prov. 1. 32.*) Which it very often do's in this Life, but without Peradventure in the next.

Without Peradventure, I said, and especially here, for 'mongst all the Ranks of Wickedness, *the Neglect of Family Religion* doth most certainly Expole our Salvation to inevitable Danger ; and the Reason is, *Prayer*, being one of the

the Principal Parts of the Spiritual Armour, must be made use of in all its kinds, in the *Publick*, in the *Family* and *Closet*. (*Eph. 6. 18.*) else we shall not be Proof in the Day of Battle, 'gainst all the Darts and the Wiles of *Satan*, that subtle Adversary of Men, *who is continually going about, not only seeking whom, but when, and how, He may Devour.*

And besides, *by this horrible Neglect*, we cannot but Provoke a Just and Powerful God, to deliver us up into the Enemies Hands, 'gainst whom, that Almighty Aid, we scorn'd to Importune, can only make Invincible, in the midst of Danger.

Thus wilfully undone, How many, and what dreadful Witneses will appear against us, in that Great and Terrible Day? when we are to give Account for all that we have done; then, besides our Own, the Sins of Others too, which we might, but did not Prevent, by good *Instruction, Prayer, and Example in our Families*; these all will be Laid to Our Charge.

The Sins of others too, said I, yea, I doubt of our *Childrens Children* in Ages to come, unless the *Infection* be stop'd, by an Almighty Hand: And Good God! How intollerable shall those vehement Cries of the Owners of 'em be; when

In Resp. of our Selves and Families. 29

when they call unto *Christ the Lamb of God*, that with *flaming Fire* he would take *Vengeance* upon us, for having brought them into the same most woful State, with our Selves?

In a Word, since 'tis possible, " The Salvati- Bp. Beveridge
" tion of Ten Thou- concerning Re-
" sand Souls, may De- lations. Resol.
" pend upon the Edu- 3.
" cation of one Child.

So great then are the *Guilt* and *Danger* both, of *those* who *Neglect* in *their Families* the *Worship* and *Knowledge* of *God*, as somewhat more than *Mortal* can only suffice to *Relate*, in that long *Eternity* they are to be *Endured*.

Nay, if haply the *Contagion* of *Sin*, should not reach *Posterity*, nor taint the *Neighbourhood* where we *Live*; yet ev'n then, " it ought to make us *Tremble*
" to think, with what *Bitterness* and
" *Rage*, our *Children* and
" *Servants* will fly in our A Bp Tillot-
" Faces, in the *Judgment*. son's Family.
" of the *Great Day*, for Religion.
" having been the *Cause*
" of their *Eternal Ruin*, for want of
" due *Care* on our *Part* to prevent it.
" In that *Day* next to *God* and our own
" *Conscience*, our most terrible *Accu-*
" sers will be *those* of our own *House*,
" nay

“ nay, those that came out of our own
 “ Bowels, and were not only Part of
 “ our Family, but ev’n of our Selves.

And this, my Brethren, tho’ not the
 Worst, will it not gall us, in that Day of
 our Distress, to hear those Complaints
 begun, that shall never have an End;
 that these Companions with us in Mi-
 sery, shall, by so many Degrees, add to
 our Torments, as we have been the
 Cause of their Ruin, and just they
 should, as *he that prevents not Evil when
 he may, is rightly thought to do it what He
 can.* A Truth, that extends it self to
 every Relation, and much more a Master
 or Parent whom God and Nature both,
 have indispensably bound.

O! Intollerable Views, albeit Suffer-
 ings: For besides the Hideous Guilt,
 there’s ev’ry Advantage we have lost, to
 heighten our Anguish in another Life.

A Morning and Evening Sacrifice of
 Prayer and Praise, which the Almighty
 requires at our Hands, would, instead
 of a Curse, have drawn down a Bless-
 ing upon us, our Families, and all that
 we had.

Reading of the Scriptures, with Pious
Example, and good *Instruction*, in the
 Fear of God, were the most admirable
 means of keeping up *Authority in our Fa-
 milies*, especially over Children and Ser-
 vants

wants, whom once we had Taught, as there is no tye upon Conscience, so firm as Religion, that, wou'd have made them Diligent and Faithful, in their Stations, and obedient unto us in all Things ; *not with Eye Service, but in singleness of Heart.*

Was ever any Instance so unparallel'd for Submission and Obedience, as that of *Isaac*, to yield without Reluctance ; to be bound for a Sacrifice, at the bare Command of a Parent ! None sure ; only that of *the Son of God*. whereof he was the manifest Type. *Gen. 22. 9.*

What Fidelity and Diligence could the *Master of a Family* wish for more, than *Abraham* found in the Steward of his House, *Eliezer of Damascus*, in the Rule he had given him over all that he had ; and that Important Business of the Marriage of his Son ! What Assiduity and Wisdom doth the Scripture Express, was in all that he did, to bring his Affairs to an End ! and all this from Son and Servant both, came not as the Effect of Threatning, but Religious Care. *Gen. 15. 2. and 24. 2.*

Nay ! What could have baffl'd so Powerful a Temptation as *Joseph* was in ? *Gen. 39. 7, 8.* Only that Knowledge of his Duty to God and his Neighbour,

bour, which *Jacob* his *Father* had Piously Taught him.

Upon these and such like Views, shall we oft'n Reflect, and as oft'n Reply; had we but done the same, we might at the least have Sav'd, both our Selves, and those under our Charge; Might been Blest with all the Comforts of a good Conscience, and a favourable God; which are Peace and Plenty on Earth, as well as Glory in Heaven. *Deut. 28. 1.*

And then, by our *Children* and *Servants*, and whom else that were Happy by our Means, it would been testified to the Righteous Judge at the Last Day, how great was our Care for their Souls, which he always accepts of, as done to Himself. *Mat. 25. 40.* Then "instead

Bp. Bever. Resol. 3. concerning Relat. "of the Curses and Accusations, perhaps of ten Thousand Souls in Hell; we might had their Blessings and Prais-

"ses to God for us, to all Eternity, in Heaven: Where, in Proportion as we had turn'd many to Righteousness, Christ would have Crown'd us with richer Diadems; and made us shine as the Brightness of the Firmament, and as the Stars forever and ever. *Dan. 12. 3.*

But

Pious- But all these invaluable Blessings for
 our *Selves* and *Families*, being lost by
 Views, our Means; How then, that *Never-Dy-*
 n Re- *ing Worm* will torment our guilty *Breasts*,
 , we I dread the Thought! And therefore
 th our what Concerns ev'ry *Parent* and *Master*,
 charge; with all the Vigour he can, while there
 mforts is Time, to Prevent.

ourable *Thirdly*, The fatal Consequences of
 ty on *Families Neglecting to call upon the Name of*
 heaven. *the Lord*, as far as the Contagion of Sin
 and Power of Example can, doth reach
 nd Ser- *these Kingdoms to which We belong.*

Happy Sin, saith Solomon, Prov. 14. 34. is a
 testified *Reproach to any People*; and of all Sins, we
 st Day, may add, this is the Chief; for whence?
 r Souls, That Dissolution of *Manners*, those
 done to Heights of *Impiety*, *Irreligion*, and
 instead *Prophaneess*, that like a Deluge Over-
 nd Ac- spread the *Land*; are the Plague of
 os of ten *Magistrates*, Distract the *Peace*, and are
 ous in ready to draw the Displeasure of Hea-
 ght had ven, down upon the *Place* where We
 nd Prai- Live:

ity, in Whence? The very Offenders them-
 on as we selves, those, at least, who are made
 , Christ Examples of Justice, do, not one
 cher Di- of a thousand, but, tell us, neither
 c Bright- good *Instruction*, nor *Example* in the ways
 e Stars for of Religion, was to be seen where they
 Liv'd: The Knowledge of their *Duty* to
 But God, their Neighbour, and themselves,

was the least of their *Parents*, or their *Masters* Care, and never were Restrained from those *Lewd* and *wicked Courses*, whereto they had given themselves up; else had never been the Cause of so much *Misery* and *Mischief*, to themselves and others, as they have.

This, so great a Truth, that, did not God of his Mercy, oft'n plant good Inclinations in the Minds of Men, 'twere Impossible but the World would really be worse than it is : For, How few have Religion either Taught or Practic'd in their *Families* ? Nay worse, How many, by most Flagitious Lives, both in Word and Deed, do give their *Children* and *Servants*, the daily Opportunities to Learn what *Wickedness* they please ?

And alas ! 'Tis Evident of all Sins, especially this, in the meanest Society, what *Solomon* said of *Lying* in a *Ruler*, *Prov.* 29. 12. *If he hearken to Lies, all his Servants are Wicked* ; or if not, we are too too certain they quickly will ; therefore I tremble to think, where God's Service is laid aside and despised, and all manner of Impiety doth Reign without Controul ; how, no better can be said, than of the *Harlots House*, *Prov.* 7. 27. *It is the Way to Hell*.

Upon such a View, I may boldly affirm, 'tis the Duty of *Parents*, much rather to Confine *their Children*, in a Place, where *Pestilence* and *Famine* most furiously Rage, than suffer them in such *Unchristian Families*, where, instead of Religion, Wickedness and Impiety do chiefly abound; in the one, *PROVIDENCE* might Protect, or if not, only the *Body's* in Danger; Whereas *the Contagion of Sin*, with the joint Force of a *Corrupt Nature*, would too certain, by an irresistible Hand, carry *Soul* and *Body* both into Hell.

Certain, said I, nay unavoidable but it should; for, suppose only the *Neglect* of Religion, that were enough to Forfeit the *PROTECTION* of *HEAVEN*, and lay us open to all the *Insults* of an inveterate *Foe*. Therefore be a *Government* or *Society* great or small, if they don't own the *LORD* for their *GOD*, and Dedicate themselves betimes to his Service; if they don't Renew their Vows in common, by daily calling on his Name, in the just and Solemn Praise of his Divine Perfections, and humble Prayer at the Throne of *GRACE*, for the Mercies they Need; they in Course fall off to the Devil, which that *Subtle Fiend* will lose no Advantage to secure; and spread the *Contagion* as far, and as wide, as such

Wicked Examples can, till, at last, an universal Deluge of Impiety, doth rip'n the World, for its Final Ruin.

And *WHO* then? besides *Parents* or *Masters*, deserve all that Misery and Mischief, *these KINGDOMS* at any Time, Endure, to be laid to their Charge; being thus, the *Bane* of Society, an Odious and Publick *Nusance* to the Place where they Live.

And all this, Gracious God! whilst otherwise, if Men would Instruct their *Children* and *Servants*, Things could never be at such a pass as they are: would they bring Religion into their *Families*, and but acquaint *themselves*, and *those* under their Charge, *what* and *how* pleasant a Thing it is, to Worship the *LORD*, and to Serve Him; and ev'ry Day join to call upon his name, in these *Duties* of Prayer and Praise. What *PIOUS* and *LOYAL* Members then, could but ev'ry One be, both of *CHURCH* and *STATE*? Nay, in the Day of Publick Calamity and Distress, without the Fear of Guilt, or Blame; How might *they* Supplicate the Throne of *GRACE*, not only for *Themselves* and *Families*, but the *Land* too, and not Despair to be heard? being *the Prayer of the Upright is a Delight unto the Lord*, He always heareth the *Righteous*, and his Ear

are open unto their Cry. Prov. 15. 8, 29.
1 Pet. 3. 12.

Nay more, Our *Good Example* proportionably prevailing, as our *Bad* before, We, through the Assistance of *G O D*, should be an Hopeful Means, as *Family Religion* is the best, to Obtain that Greatest of Blessings upon Earth, *A REFORMATION OF MANNERS*, especially *in these Kingdoms* to which we belong, *A BLESSING* that has all the Comforts of this, and t'other Life to attend it, that long has been wish'd for, and of Late, with the greatest *Courage*, *Danger* and *Expence* Laboured for amongst us, by some *Brave*, and *Pious CHAMPIONS* of our common Faith.

May God make their *W O R K* to Prosper, and their *NUMBERS* to Increase. For, of a Certain, it must soon be brought to pass, whatever should Oppose ; Else the Measure of our Wickedness will presently be full, and we shall draw down *the Fury* of an avenging God, suddenly to Destroy us, before we are aware.

Therefore, when Interest, Honour, and Necessity do's call, Who would not be a Doing to Accomplish such a Noble End? Especially, as the Means be that Easy and Delightful Task, of *Instructing* our *Families*, in the Knowledge
D 3 of

38 *Fam : Relig : A Support of the Church,*
of GOD, and how to call upon his Sa-
cred and Tremendous NAME, with all
that Reverence and Godly Fear, wherewith
a Creature, and a Christian should. But,

Fourthly, Whilst I have thus been
Viewing the Welfare of these Kingdoms,
to depend upon Families calling upon the
Name of the Lord, I would by no means
have it thought that, our ESTABLISHED
CHURCH can have another Support;
No: for ever since our Recovery from the
Corruptions of Rome, and the Primitive
Doctrine and Worship were first Re-esta-
blish'd amongst us, our CHURCH and
NATION both, have been Undivided
Companions in their Fate, whether We
Respect their Prosperity or Ruin, and
what they always must, for 'tis that ve-
ry Righteousness which Exalteth a Nation,
whereof our most Holy Religion is the
Perfect RULE.

And besides, the Exercise of Religion
in Families has ever justly been account-
ed the Great Support of Every RE-
FORMED CHURCH, especially of EN-
GLAND, the Impregnable BULWARK
of the Rest, by whom, on that Account,
it should be thought of, with equal
Honour and Regard.

But,

And how Dangerous it's Neglect. 39

But, otherwise, If *Family Religion* be Neglected, as we too certainly have found this horrible Omission, the fatal Spring of all that Wickedness and Sin, which is the Reproach of Nations, so upon Inquiry, 'twill appear the inevitable Ruin of any, but much more our's, the purest and most Excellent Church in the World.

O! What Lamentable Prospect shall we have? A Church wilfully Destroy'd, not so much by her Enemies as, Friends; the very Professors of Her Faith to be Her Ruin.

O Good God! How Dreadful to see Children tearing out the Bowels of their Mother? To see these, O my God! that call not on thy Name, how they Eat up Jacob, Devour thine Heritage, Consume thy Servants, and make their Habitation Desolate; yet less can't be said, whilst we View.

1. Whence comes? *Atheism* and *Infidelity* in a Land, where the Light of the Gospel so brightly Shines: Whence? All that *Ridicule* and *Mockery* at Religion, especially by such, who pretend themselves *Members* of our Church: Whence? no doubt can all these Evils spring, but from *Families* Neglecting to call upon the Name of the Lord; for where GOD is not, there Satan will assuredly be, and so Intoxicate their Minds with

the Love of Sin, that in Wickedness, they may know no Bounds, till Rip'ned for Destruction, by the Greatest Heights, of Extravagance and Folly.

2. Whence ? So much *Ignorance* in Matters of Religion, as we find in our *Parishes*, as it were by Entail, from *Father* to *Son* : Whence ? So little *Improvement* under the Means of Grace, in a *Church*, where the *WORD* is so Excellently Preach'd, the *TRUTHS* of the Gospel so clearly Explain'd, both *SACRAMENTS* Administred with Reverence and Understanding ; where the *Soul*, whilst in *Communion with GOD*, is assisted on its Way to Heaven, with all the most Ravishing and Powerful means of *Prayer* and *Praise* ; which, with all Things else, that any way Contribute to the Eternal Welfare of *Body* and *Soul*, are in the most Pure, Primitive, and Unparallel'd Manner, delivered for the *Edifying of the Body of Christ*, and *Building us up, on our most Holy Faith*, Eph. 4. 12. Jude 20.

Whence then ? That the *Knowledge of GOD*, do's not more abound in the Land ; and that the *Ministry of the Word* with the use of other Excellent Means hath so little Effect upon the Lives of our Hearers : Whence ? The most *Ignorant* Themselves do tell us, they ne

ever had Instruction *at Home*, so cannot [to their Grief] Profit, as they would, *at Church*, they are so Engag'd in the World, that they have no Time for their Souls; or if they be allowed the Sabbath, as but seldom they are, they can do little of themselves, and *their Parents and Masters* do nothing in *their Families*, that can any Way assist them in the Knowledge of their Duty, to GOD, and their Souls. And alas! We may add, when ev'n these become *Governours of Families*, they do to *their Children and Servants*, as was done to them before; Ignorance and Irreligion, are at this rate, Entail'd for Generations to come.

As for the *Minister's Care*, it avails not, Let him Teach, not only in Publick, but from House to House, Acts 20. 20. What then? The Great think themselves above any Instruction, but *at Church*, yet seldom come there: Others, let him Instruct and Exhort, nay, do what he can, all is forgot as soon as he is gone, and they return to their Sins, as the Dog to his Vomit, and the Sow to her Wallowing in the Mire, 2 Pet. 2. 22.

The Fatal Consequence of these *Mischiefs*, is not easy at once to be seen; for, if Men, in their tender years, when their Minds would have taken what Impressions we will, be not Princip'l'd in Vir-

Virtue and Goodness, *SATAN* will *In-*
struſt them betimes, and (as they grow
 in Age) throw the false Perspective of
 their Lusts and Passions, *Bewitch* them
 more and more into Love with Sin; so
 as not to think of harm, till, at last, the
 Viper they have so long Cherish'd, be
 their Ruin.

Or, if the Natural Bent of their De-
 sires should be any ways to Good,
 then he will *Blend* their Notions of Good
 and Evil, so as they shall be at a Loss,
 which way to choose, that unavoidably
 they may be a Certain, and an Easy Prey
 to ev'ry seducing Spirit, that lies in wait
 to Deceive.

This, indisputably in a great Measure,
 is the Fountain of so many *Heresies*,
Schisms, and *Divisions* in the Church of
 Christ, Especially that most Orthodox Part,
 Planted and Establish'd amongst us; for
false Teachers lying in ev'ry Corner of the
 Land, 'tis unavoidable, where Men are
 not *Instructed*, at least in the *Funda-*
mentals of our Religion, but they will
 immediatly fill them, with the Opinions
 of their *Seſt*; and what Notions else,
 most suitable to their Pernicious De-
 signs.

Instance, *THOSE*, who have forsak'n the
 Faith, and Embraced the most Gross
 and Detestable Opinions, they are
 found

found generally such, that never were, or at best, never well *Instructed* in the *Knowledge* of the *Truth*; and could not give an *Answer* to ev'ry *Man* that ask'd them a *Reason* of the *Hope* that was in them, 1 Pet. 3. 15.

But, 3dly, *IGNORANCE*, which We find the *Dreadful Effect* of *Families Neglecting* to call upon the *Name* of the *Lord*, is not the only means, whereby *Members* are drawn off from our most *Excellent Church*; for the very *NEGLECT* it self, doth make *Others* *seperate* from our *Communion*, and chuse to themselves *Teachers* of their own, to the *Manifest Danger* of their *Souls*.

The Great Archbishop Tillotson, inquiring into the *Causes* of the *Common* and *Shameful Neglect* of *Religion* in *Families*; amongst others, did observe the *Dissentions* and *Differences* in *Religion* to be *One*, and so *Great*, that, saith he, "we may assure our selves, till we are better Agreed in *Matters* of *Religion*, and our *Unhappy* and *Childish Differences* are laid aside, the good *Order* and *Government* of *Families*, as to the great *Ends* of *Religion*, is never likely to have any considerable *Effect*. As indeed 'tis impossible it should, in *those Families*, Especially, where such *Differences* are; yet no hindrance

hindrance why the *Neglect* it self may not, in *weak*, and *unstable Minds*, raise such *Unhappy* and *Childish Differences* again, as to make them separate from our *Church*, which the *REASON* that many *Separatists* pretend, for what they do, will too sadly make appear.

They know, say they, that *Family-Worship* is a *Tribute*, Expressly due to *ALMIGHTY GOD*, which they see not only *Neglected* almost in general by the *Members of OUR CHURCH*, but ev'n those few, that *Perform* it, with any Measure of suitable *Devotion*, *Constancy* and *Zeal*, are immediatly *Branded*, with such *Scurrilous*, and *Odious Epithets*, as denote *Disaffection* rather than *Conformity* to the *Rules of the Gospel*.

Hence, therefore (tho' with the utmost *Absurdity*) they *Infer*, such a *General Neglect* in *Practice*, rather to be owing to the *Principles of our Church*, than to the *Lives of its Professors*; and Consequently the *Careful Performance* of such a *Necessary Duty* by the *Sectaries*, or, as they call them, *Separate Congregations* amongst us, to proceed from *their greater Purity, in Doctrine and Worship*; Which, thereupon, they think themselves oblig'd to follow; and many of 'em, God knows, do, without further *Consulting* the *Sin* or *Danger* they rush themselves in, by

In Resp, of the Ch. of England. 45
unlawful Schism, and Needless Separation
from the most UNPOLLUTED PART
(now Existent in the World, of the
CHURCH of CHRIST.

However, thus, the *Wickedness*, and
slothful Negligence of our Members, become
the *Scandal*, and *Ruin* of our most HO-
LY FAITH.

But, if these should be thought, only
the Notions of the *Vulgar*, let me grant
they were, tho' alas! a Supposition ra-
ther to be Wish'd, than allow'd; yet,
what then? The Soul of the *meanest*
Peasant is Equal in the Sight of G O D,
with that of the *Greatest Prince*; and
their Redemption cost as dear a Price:
And besides, as *Christians* we are by no
Means, to put a *Stumbling block*, or, an Oc-
casion to Fall, in our *poorest Brothers Way* to
Heaven, Rom. 14. 13.

Whom, if Ignorance, or Partiality won't
suffer to look into the Principles, of our
most Pure and Primitive Church. any fur-
ther than the *Lives* of its Professors; how
Industrious and Careful should Every
one be, that our *Conversation in the World*,
be, as becomes the Gospel of Christ, that
perpetual STANDARD of our Doctrine and
Worship; that so these *Wavering* and Un-
stable Minds may not have the least Ex-
cuse, for their *Apostacy* and *Ruin*.

O then ! how would our **ZION** be the joy, of the whole Earth ? they that mourn for her now, would have Beauty for Ashes, the Oyl of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness ; 'cause the Children whom God hath Blessed within her, then might be called Trees of Righteousness, the Planting of the LORD, that he might be Glorified, and they made Happy for Ever. Psal. 48. 2. Isa. 61. 3. Pf. 147. 13.

4thly, But alas ! That **ALMOST GENERAL NEGLECT**, and **HIGH CONTEMPT** of Family Religion, which our Enemies too justly lay to our Charge, won't suffer Me to have so pleasant a View ; for thereby, ev'n **THOSE** who most zealously own, and profess themselves Members of our Church, many of them have, scarce any more left, but the Name.

And Charity perswades me, the greatest Number, do, in this point of Family Worship, Neglect their Duty to God, from no other Aversion, but 'cause they would not be thought Singular, and Men by themselves where they Live. An Excuse Entirely Vitious, yet the Higher the Example, the Greater the Guilt ; and what, ev'n all that neglect Family Religion, most dreadfully must account for, on a Day they think not of.

Now

Now, I leave the World to Judge, how
just and Reasonable the Application of
my Text (both *Guilt* and *Punishment*
here) to ev'ry *Family* in the Land,
who Neglect to *Worship* and acknowledge
the LORD, for their GOD, by Calling on his
NAME.

Nay, the *Guilty Criminals* themselves,
my Brethren, in particular, the *Members*
of our C H U R C H. Upon all that
Prospect I have giv'n, of the *Mischiefs*
done, and *Advantages* lost by their
Means, their Consciences must tell
them, and they certainly will, how they
have Eat'n up *Jacob*, and Devoured him,
and Consumed him, and made his *Habitation*
Desolate. At least, how they have Endea-
voured what they can, to be Before-
hand with their Enemies, to Disown
GOD, Despise his Glory, their own, and
Families *Eternal Welfare*, and to be the
Ruin of that very Church, wherein, they
Hope, through the Merits of Christ,
to be Saved.

A CHURCH that's the *Bulwark* of the
Protestant Religion, and the Glory of the
Reformation. A CHURCH, that by the
wonderful Care of Providence, G O D
has Manifested to be as dear unto Him,
as *Jacob* his *Servant* whom he Loved, and
Israel whom he had Chosen; Ev'n that Ge-
neration, and Royal Priest-hood, that He-
ly

ly Nation, and Peculiar People, whom he hath called out of Darkneſs into ſuch marvellous Light, that all her OFFICES are on Purpoſe to ſet forth his Glory, and Praise, by the CHURCH MILITANT here, and ſome of them, we are ſure, His own Word hath told us, ſhall be uſed by the TRIUMPHANT SAINTS in Glory, for Ever, 1 Pet. 2. 9.

And what ! Shall the Destroyers of God's Heritage, go Unpunished ? No : What ! Her own Familiar Friends, in whom ſhe truſted, to have liſt up their Heels againſt Her ; Her Lovers, to have dealt treacherouſly with her, And ſhall they Eſcape ? No, My Brethren, no : 'Tis the Cauſe of GOD and your Souls, that I Plead, therefore may boldly affirm, that the Day of Vengeance will ſuddenly come upon the Wicked unawares, when MERCY ſhall be turned into WRATH, and God will pour out the hotteſt Viols of his Anger in fury upon them, ſend forth his Arrows and Destroy them, and when he begins, he will alſo make an End, Jer. 50. 11. Pl. 41. 9. Lam. 1. 2. Pl. 144. 6. 1 Sam. 3. 12.

And all theſe Evils ſhall, the rather, Overtake them, as in a Moment, 'cauſe inſtead of a Miſchief, they might been of Great Advantage to the Church of CHRIST.

O Good God ! did but *Christian Discipline and Devotion in Families*, Universally Prevail amongst the *Members of our Church*, instead of *Schisms and Divisions* in our most Holy Faith ; might we not keep the *Unity of the Spirit*, in the *Bond of Peace* ? And *every Family* be a probable and hopeful Means, of reconciling those *Differences* already Made, and of *adding daily to OUR Church*, such as should be Saved.

For (as *Faith* comes by *Hearing*) the frequent use of the *Word of GOD*, and *Prayer*, and other *Duties of Family Religion*, are the most irresistible Means to *Convert Sinners*, from the *Errors of their Ways*, and turn them to the *Living God*.

Nay, *The Religious Government of a Family*, in spite of *Wicked Men and Devils*, would, at last, draw Esteem from ev'ry one about, Especially them, whose *Natures* were any ways pliable to that which is *Good*, for viewing our *Pious Order, Constancy and Zeal*, they could not but inquire the *Cause*, and, upon *Hearing*, be convinced, *their Duty* was the same ; so begin that *Worship* in their *Families* at home, and report in the *World*, that *God is among us of a Truth* : And so, as good Works, have always *God's Blessing* to attend them, who knows where this may have an *End* ?

But, if their Stubborn Minds should hate to be Reform'd, yet, at least; We might keep Our own Members from *Apostacy* and *Falling away*: For the constant *Performance of Family Worship*, is the most *Effectual Means* (under the severest Storms of *Persecution*, *Hereſie*, or *Schiſm*, and that worst of Enemies to Religion, a general *Dissolution of Manners*) to *preserve* Christians, Sound and Stedfast in the Faith, and unpolluted Members of the *Body of Christ*; to *improve* them under the Means of Grace, and to *Promote* Piety and Vertue, as far as the Power of *Example* can, in all that come near them.

And the Reason's Plain; “ *Families* “ are the first *Seminaries of Religion*. Therefore would we *Train up a Child* in the Way he should go, when he is Old, he would not depart from it. Prov. 22. 6. Would we prevent *Ignorance*, by a timely *Instruction*, Men would not only *improve* by the *Ministry of the WORD*, but *every wind of Doctrine*, tho' by the *Slight* of them that lie in wait to *Deceive*, would not have such Force upon their Minds. The Church it self, by this, would *profit*, her *Pastors* become better qualified for the immediate *Service of GOD*: Instance *Timothy*, whom, a Pious *Educator*, from his Mother *Eunice*, and Grand

mothe

another *Lois*, was greatly assisting, to make an Excellent *Bishop* for the Church of CHRIST. 2 *Tim.* 1. 5. and 3. 15.

But further, were *Family Religion* more Common, and generally us'd among us, *those* who pretend *Singularity* for Excuse, would have nothing to Object; Nay, the most *Profligate* too, as they'll rather be out of the World, than the Fashion, would then be Reconcil'd to Religion, at least, so far, as to try what the Ways of it are; which, being agreeable to the most refin'd Reason, can't, but, with the Blessing of God, have some Effect upon them.

Thus have I mention'd some of the Dreadful *Mischief's* which attend the Neglect, and what *Opposite Advantages* would accrue from the daily Performance of Religion in Families; therefore hope, ev'ry Parent and Master by this Time, may see how much he's Concern'd, to prevent that Fury, in my Text, which is Threatn'd upon the Heath'n that know not GOD; and upon the Families that call not on his Name.

But, if all that Prospect be in vain, and *Family Religion* still, what our Members Despise. Then

FOURTHLY, To Answer what EXCUSES They can make, if no way moved to Reform, They'll be Render'd, above all Men, most Impious and Ungrateful now, and their Case, most Intollerable, at the Great and Terrible Day : Which therefore I intend they shall see, and so Conclude.

Yet really, what Excuses can be made I'm at a loss to Conceive, unless Want of Capacity, or Time, such as We of the Church of England, should be asham'd to own.

The first, because only in our Devotion and Fervent Zeal, for the Glory of GOD and the Happiness and Welfare of our Selves and Neighbours, and not in *Ex tempore Effusions*, that the Spirit of Prayer doth Consist.

Nay, in our Communications, and Correspondence with Heav'n, which Godly Prayer is the most infallible Means to preserve, if we should stand in need of other Helps, " as I think, most Families do, for the due and decent Discharge of a Duty so Solemn, and Great : Then the most Excellent Prayers of our Church, besides other Books of Devotion, are an abundant Supply with some of which, we ought, therefore, to Furnish our Children, and Se-

ants, as well as our Selves, and see that they daily be us'd.

As to the *SCRIPTURE*, that Fountain of Knowledge, and Guide to Eternal Life; which is not Lock'd up, as by the Church of Rome, but Left to our Perusal, in a Tongue we Understand, and wherein the Rubrick of our Church doth so carefully Direct, that most Part of the OLD, might be Once, and all the NEW TESTAMENT, except the Revelations, be yearly Read over, thrice: And, therefore, if not made use of to the best we can; will, no doubt, bear witness against us, before the *TRIBUNAL* of GOD; when we are to give Account for all that we have done.

And, for *Instructing* our Families, at least, in the *Fundamentals* of our Faith, besides the *Scripture*, We have the *Church-Catechism*, with *Expositions* upon it, and *Scripture Proofs*, for sufficient Help: A Means of *Instruction*, so easy and short, that the most *Ignorant* can neither want *Knowledge* nor *Memory* to Learn; yet so full, as to contain all that's Needful, for the *Wisest* to Know, in Order to be Saved.

Which. with *Reading Good Books* (whereof, the *Pious* and *Learned*, give us abundant Store) ought to be Carefully Practic'd, when We conveniently may,

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else I dare boldly affirm, tho' the *Scriptures* we are chiefly to Mind, yet those *Inferiour Helps* will leave us *without Excuse*.

'Tis true, if *Governours* of *Families* can't *Read*, they then have some ground, but not enough, for a Plea. For ev'n then they may " be Taught " some Form of Prayer, which they

" may use in the *Whole Duty of Man*. " mily, for which *Sunday 5. Sect. 12.* " Purpose, some of " the Prayers of the

" Church will be very fit, as being most " Easy for their Memories, by reason " of their Shortness, and yet containing "ing a great deal of Matter. But " what choice soever they make, Let " them be sure to have some, and let no " Man that professes himself a Christian " an keep so Heathenish a Family, as " not to see God be daily Worship'd " therein.

As to other *Duties* of *Family Religion* there be few, if any *Family* in the Land but some of 'em can *Read*; by such therefore, *Masters* and *Parents* must let these Duties, nay, ev'n that of Prayer Perform'd, till *They*, and their *Children* do Learn; so rescue *Themselves* and *Families* both, from the *Sin* and *Danger* of those *Barbarous Heathen*, who Know no God, neither call upon his Name. About

Above all, I am most surpriz'd, how any, much more the *Members* of our Church, can Neglect to say Grace at their Meals: Since (besides the Facility to Pray, that GOD would Bless the Refreshments we receive, for our Use, and Us, for His Service, and Thank him, when We have done: Besides, the Innumerable Helps, that once Learn'd, can scarce be forgot) the Blessed Prayer of Our LORD, with the utmost Brevity, hath Taught us to say, Give us this Day our daily Bread. And, Hallowed be Thy Name. Which, the One before, and Tother after Meat, offered up in the Name of Christ, to our Father in Heaven, would be as Effectual to Draw Down a Blessing upon us, and Return Thanks for what we Receive, as if the Learn'dest of the Sons of Men, should use a thousand Expressions more.

Whoever then Neglect this Easy and Delightful Tribute, which the Principles of Natural Religion hath Taught to be due; and Gratitude it self, albeit the Practice of ev'ry Nation, blest with the Knowledge of a G O D, doth oblige us to Pay. "It can't be thought Misbecoming the Meanest of God's Ministers, in a Matter, wherein the Honour

A Bp. Tillotson's "nour of God, is so
Family Religion. "nearly Concern'd, to
 "Reprove, ev'n in the

"Higheft and Greatest
 "of the Sons of Men, so shameful and
 "Heinous a Fault, with a Proportion-
 "nable Vehemence and Severity.

The *Second Excuse*, namely, *Want of Time*, Let it not enter into the Thoughts of Men ; What ! Deny the GOD that made us, a *Portion* of that very *Time*, only *HE* could give, and most Graciously has done. Ungrateful Beings ! No Benefactor upon Earth, but's Esteem'd worth all the Honour We can Pay : No Part, however much, of our *Time*, is reckon'd spent amiss to Serve Him.

But GOD the Infinite Banefactor of Men, "The Author and Giver of all "Good Things ; *HIM*, We can Neglect, and Day after Day, slight and Contemn : O *Perverse Generation*, foolish and unwise, thus to requite the Lord !

What ! Neglect the only Means of Drawing down the Blessings of Heaven, Nay ! *HIM* too, who gives all the Blessings We have, tho we afford no *Time* to ask them at his Hands ; and shall he not Visit for these Things ? Shall not his Soul be Avenged on such a Family as this ? I Tremble to think how Dreadfully He will : For the LORD will take Vengeance on his

Adver-

Adversaries ; and reserveth Wrath for His Enemies ; His Fury is poured out like Fire upon them ; the Mountains quake, the Hills melt, and the Earth is Burnt at his Presence, yea, the World, and all that Dwell therein : Who can stand before his Indignation, or abide the Fierceness of his Anger ? For He is Great in Power, and will not at all acquit the Wicked. Jer. 5. 10. Nahum 1. 2, 3, 5, 6.

But Come ! Is it God alone ; We are weary to Serve ? *REFLECT* then, how hard these *Duties*, how severe his *Commands* ; and see, how much of our *Time* they crave.

In the Morning, What ! Won't you stay *one Moment* to take a *Blessing* along with you, upon the Labours of the Day ? A *Moment*, I said, for how quickly would our *Prayers* be offered up, with our Families then ? And

In the Evening, at least, might we not begin, with a *Chapter* of the *NEW TESTAMENT*, if we could no more, *Read one of the PSALMS* for the *Day* ; and *Sing a Part of it* ; then ? to Prepare our *Hearts* to hold *Communion*, by *Prayer*, with *GOD*.

As for *Catechising* and *Instructing* our *Children* and *Servants* ; these, especially are proper on our *Christian SABBATH*. A *Day*, We must Remember to keep *Holy*

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to the LORD, by not doing our own Ways, not finding our own Pleasure, nor speaking our own Words. A Time in which these Duties should, therefore, be perform'd.

And for that Purpose, to keep our Devotion to the Height. we must, at all Times, be careful with our Families, to attend the Publick Worship of GOD, and at Home; besides, What in the Morning was our usual Care, we must, in the Evening to other Means of Instruction, Join the Reading of Scripture, with Prayer and Praise, and a constant Recollection, to the best we can, of the Sermon we have heard, or the Reading of another; else some Religious Book, that may dispose the whole Family to their Private Retirements, and to Acts of Devotion there; Which, on that, and all other Days, they constantly must be allow'd Time to Perform.

Now, Where's the Want of Time? Or, What hindrance can Family Religion be to our Worldly Affairs? If any Thing, rather an Advantage, than a Loss; unless it draw down a Blessing, What can it else? Besides, the Sabbath is not our own, therein both the Laws of GOD and Man do forbid us to Work, Excepting what Necessity or Mercy do otherwise Oblige. As to other Days, how scanty these Moments Requir'd at our Hands

WHERE

Expost. with those of the Ch. of Eng. 59

WHEREFORE, thou art Inexcusable, O Man, whosoever thou art ; but especially the Members of our Excellent Church, that by humble Prayer, by grateful and fervent Praise, and other Acts of Religion, don't what they can, to acquaint Themselves and their Families with the Knowledge of GOD, and how to call upon His Sacred and Tremendous NAME.

O Good God ! had they any Sense of their Sin, or a Sight of their Misery and Ruin, they would not, of a Certain, blame the Pastors of Our Church, to Mourn, the Lovers of Our Zion, to Lament, and Expostulating, Cry

O Intatuate Beings ! What People or Kingdom shall not Rise up in Judgment with this Generation and Condemn it ? All of 'em know GOD less, but love him more, by far, than We : Ev'n these having not the Law, are a Law unto themselves : Whilst We, so Disrespectful of these Perfect and Glorious Laws we have, as to be entirely Reprobate unto all that is Good. Mat. 12. 41. Rom. 2. 14. Tit. 1. 16.

The Antient Heathen amongst all that Shoal of Deities they had, not one, but oft'n with Human, and always with costly Sacrifice, they continually ador'd : Those Tutelar Deities in Particular, whom they had a Notion, to Preside over

Over their *Families* and *Domestick Affairs* ; to *these*, a *daily Worship* and *Honour* they constantly did Pay : Yet *We*, who have the *ALMIGHTY ONE*, the *ONLY* and the *TRUE GOD*, whom we ought to Serve ; How many of Us scorn to Pay him, an *Easie* and *Delightful Tribute* of *Daily Prayer* and *Praise*?

The very *Turkish Alcoran* is had in such *Reverence* and *High Esteem*, that the *Mussel-men* approach it with *Profound Respect* ; and the *Rules* of *Justice* and *Fidelity* are so *Diligently Taught* and *Practic'd* by those *Deluded Souls*, that on the least *Suspicion* of their *Promise*, they'll immediatly Reply : What ! think you me a *Christian* to break my Faith ? No : Yet *We* so unconcern'd, as to slight the *Reproach*, and too oft with *Scorn*, let the *Sacred RECORDS* of *GOD'S Own Revealed Will* ; whence we might be sure to *Learn better*, in ev'ry *Corner*, *Neglected lie*.

The *Jews*, besides the *Expensive Offerings* they daily did make, " could Repeat their *Laws*, as *easy* as their *Names* : But *We*, tho' *Prayer* and *Praise* be that *Morning* and *Evening Sacrifice*, *GOD* only *Requires* at *Our Hands* ; 'tis a *Shame* to be thought by how few, they'r Perform'd Either in *Church*, or at

at Home ; or that so many of our *Members* can't give Account of their Faith, and a Reason of the Hope that is in them.

The Zealots of Rome, 'tis true, make Ignorance the Mother of Devotion : But for Us, who have the Scripture, and all the most Invaluable Helps of Knowledge and Devotion both, in a Tongue we Understand ; and after all, to have less Piety, fewer Prayers, and more Ignorance by far, than they ; is a Thought we can't but utterly abhor, being on Purpose, as it were, to tell them, they do Right in what they do : Nay ! for us, with less Reverence, and a colder Zeal, to Adore the *LIVING GOD*, than they do their *Saints* ; which oft'n, we are sure, were not the very best of Men, is Dreadful to behold ; yet Experience hath Taught me, 'tis what many of us do.

And Lastly, to Compleat our Misery in the Day of Vengeance of our GOD ; the very worst of *Sectaries* amongst us ; will leave us without Excuse. The Blessed Prayer of Our LORD, Our Excellent Church doth oblige us to Use ; and alone (once our Hearts were but fired with Devotion and Zeal) would suffice (had we no other Helps) to ask for the Supply of our Wants, and Acknowledge GOD'S daily Loving Kindness ; and Tender Mercies we Receive.

That

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That Sacred Form, they Slight and Despise, and oft'n, all other *Helps* of that Kind ; yet *Family Religion* they oblige themselves to, and make the Delight of their Souls, as well they may : But *We*, tho' *that Blessed Prayer* is the *Glory* of our Church ; and hence, draw the *Scheme* of all our *Forms* of Devotion ; yet, notwithstanding *this*, and all the *Mighty Helps* We have ; how do our *Members* shamefully Neglect that Indispensable Duty, of *Families calling upon the Name of the Lord*.

And How then ! Shall those *Guilty Criminals* appear before the *Face of GOD* and the *LAMB*, in that *Day* ; when His *Fury shall Burn as an Oven*, and all that do *Wickedly shall be as Stubble* : When for *Sodom and Gomorrah* ; albeit these I have Nam'd, it shall be more Tollerable than for them, who by this horrible *Omission*, have *Disown'd GOD* ; *Despis'd His GLORY*, and their *Own* ; and *Families Eternal Welfare* ; have made *ISRAEL a By-Word*, Our *ZION a Reproach* ; *Corrupted her Children* ; and *Disrespected her PRIESTS* ; have *Polluted her SABBATHS* with *Debauchery and Prophanness* ; and her *SOLEMN TIMES* with *Rioting and Drunkennels* : Made even *GOVERNMENT a Burden* ; and by reason of their *Sin*, all the *GODLY* in the *Land* to *Mourn* :

Who

Who now are *Guilty*, and Tremble not? at the very *Mischief* they have done; besides the *Displeasure* of a Powerful and Incensed GOD.

What Heart, tho' stubborn as the hardest Rock, can but Rent? to see his own most dismal Fate, to be *Eternal Destruction* from the Presence of the Lord, and from the *Glory* of his Power: To be Utter Darkness, and Everlasting Burnings prepared, not for Men, but the Devil and his Angels; their Inevitable Portion, that do not Repent; which, would they but do, then, those Consummate Pleasures of HEAVEN and GLORY they would have for Reward; and what Greater Motives can the most Glorious Beings have, to Obey? Than Freedom from Ill, and the Enjoyment of all that is Good.

But, if by no Means they can be Moved, to Reform; if neither Hopes, nor Fears, these Springs of Action, if none of 'em will do; how then do'st become, the Children of GOD, these Pious Members of Our Church? To Shine as Lights in the World, in the Midst of a Crooked and Perverse Nation; (a) where they are. Even all that Live Godly in Christ Jesus; to exert themselves, what they can, to his Glory: To be Fervent and Conspicuous in Piety and Goodness; zealous in the Practice of Religion in their Families,

Families; and Exemplary in the Care of their Lives, that the WORLD of Men and Angels may see, GOD is among us of a Truth. (a) Phil. 2. 15.

And, Blessed be that Sacred NAME, We have to Adore. that *such* hath HE left in our Land; *such*, and *so many* too, that (notwithstanding the *Wicked* which ev'ry where abound) *Seven Thousand* in our Israel, do own the LORD for their GOD, by Joining, daily, with their Families to call upon his Name.

These be, the SUPPORT of RELIGION, the PILLARS of our CHURCH. *These* be, Whom GOD will Preserve; and our ZION for their Sakes; but *Those*, his Enemies, He will pour out his Fury upon them, to Consume them; send forth his Armies to Destroy them, because they would not; that; he should Reign over them.

Come then; If the Glory of GOD; if the Being and Well-Being of our CHURCH and NATION; or the Eternal Safety of our Own; and Families SOULS: Or in a Word, if all that's GOOD and GREAT be any thing in our Eye, then let the Indispensable Duty of my Text, be our Perpetual Care.

Nay more, besides the Instruction of our Selves and Families, in the Knowledge of GOD, and how to call upon his Name. Let us strive; in what we can, that others do the same.

Let a Share of our *Abundance* be cheerfully bestow'd on that *BEST* of *Charities*, the *INSTRUCTION* of the *POOR*, that the meanest of *GODS* *Servants* may know *his Works*, and their *Children* his *Glo-*
ry: That *these* *Helpless* *Infants*, whose *Souls* and *Bodies* both, do equally starve with *Hunger*, and *Cold*, *Ignorance*, *Idleness*; and all sorts of *Want*; that even they be *Nourish'd* with the *Bread of Life* that *comes from Heaven*, and *Cloathed* with the *Garments of Salvation*; be made *Serviceable* to their *Generation* here, and procure to themselves, thro' *Christ*, a *State* among the *Blessed* for *Ever*. *Pf.* 90. 16. *John* 6. 48, 51. *Isa.* 61. 10.

But, if our *Riches* fail, yet our *Example* may be of *Force*, to *Invite* all, where we *Live*, to *own* the *LORD* for *their* *GOD*; by *calling* *daily* on *his Name*; and with *United Hearts* and *Lips*, to *join*, to *shew forth* all *his Praise*, in the *Gates* of the *Daughter of Zion*. *Pf.* 9. 14.

Or *THEN* shall it be, when two or three are gathered together, in *Church*, or at *Home* let them call upon the *Name* of the *Lord*; be our that, *GOD* will no more, *Pour out* his *Fury* upon us, but *Cover* us with the *Shadow* of his *Wings*, till his *Fiery Indignation* be overpast and gone; and instead of a *Curse*, he will leave a *Blessing* behind him, upon our *Souls* and our *Bodies*, upon our *Families*,
 F

milies, and Fortunes, and all that we put our Hands unto: A Blessing upon the BEST of QUEENS, and that CHURCH and these KINGDOMS, over which, She's SUPREME.

Then, we may piously presume, Schisms, and Divisions, Names, and Distinctions shall cease from amongst Us, and Unity, Peace, and Truth shall Dwell in our Land: Which that these Glorious Days, do come, May the " Lord of " all Power and Might, who is the Author and Giver of all Good Things, " Graft in our Hearts the Love of His

Collect for the " Name; Increase in
7 Sun. aft. Trin. " us true Religion, Now
" rish us with all Good
" nefs, and of his Great

" Mercy keep us in the same, thro' Jesus Christ our Lord. To WHOM, with " the FATHER, and the HOLY GHOST Three Persons, and One God, be all Honour, Blessing, and Glory, now and for ever. Amen.

**DIRECTIONS for the EXERCISE
OF
FAMILY-RELIGION.**

In the Use of the BOOK of COMMON-PRAYER, and other Excellent Helps.

With Dr. Comber's Table, Shewing the several Subjects of the Collects for the Weekly Festivals, &c. of the CHURCH of ENGLAND.

SINCE the Preparation of the Heart is from the **LORD** ; therefore to ask that, together with a Blessing on what we do ; 'tis needful to begin with a Devout Prayer.

For this Purpose, the Collect for the 2d Sunday in Advent, with that Collect, in the beginning of the Communion-Office, or that, for the 10th Sunday after Trinity, are very useful.

For Reading the H. Scripture, &c.

See--- " The Order of our Church in the Book of Common-Prayer, " how the Psalter, and the Rest of the H. Scripture is appointed to be Read.

Or, if the *Rubrick*, for want of Time can't be Exactly Obey'd, yet *one* of the *Lessons*, Especially of the *New Testament* and *one* or *two* of the *Psalms* for the Day may, at least, be *Read*, and *some Verses* of *one* of 'em *Sung*.

Note,---“ At the End of every Psalm that is Read, “ shall be Repeated this “ Hymn.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now and ever shall be, World without End. Amen

Likewise; what is Sung, to be Concluded with

*To Father, Son, and Holy Ghost,
all Glory be therefore ;
As in Beginning, was. is now
and shall be Evermore. Amen.*

Or any such like Form, of the *Gloria Patri*, in Metre.

PSALMS to be Read or Sung in the Family, on special Occasions.

The Seven Penitential Psalms, the 6, 32, 38, 51. 102. 130. 143.

The Seven Psalms of Thanksgiving the 8, 30, 34, 103, 111, 138, 145.

FOR PRAYER.

By this Time, the *Affections*, 'tis to be hoped, are drawn off from the World, and fixed upon Things Above: So, with greater Confidence of our PRAYERS being heard, we may approach "the Throne of the Heavenly Grace, and say,

The General Confession.
The Lord's Prayer.

Then these three Collects. namely, the first of the Day.

The 2d for Peace. *In the Morning.* O God the Author of Peace, &c.
In the Evening. O God from whom all holy Desires, &c.

The 3d. *In the Morn.* For Grace. O Lord our Heavenly Father, &c.
In the Evening. For Aid against all Perils. Lighten our Darkneſs, we beſeech, &c.

Then ſome of the Collects for the Weekly Feſtivals, &c. of our Church, which our Own, and the Family's wants do moſt Require.

Then, The Prayers.

For the *Queen.* The *Royal-Family.*
The *Clergy* and *People.*

Then, such of the “Prayers upon several Occasions; as needful; never Omitting.

The Collect or Prayer for all Conditions of Men, and that next following,

Then; ---- The General Thanksgiving; And such other, of those *Forms* following it; which *the Mercies* they Express, do at any time call for.

Always Concluding with *one* or *two* of the Collects at the End of the Communion-Office.

Then;--The Prayer of *Saint Chrysostom.*

And;--The Prayer for the Blessing. 2 Cor. 13. 14. Or this following.

“O Lord, bless us, and keep us; O
“Lord make thy Face to Shine upon us,
“and be Gracious unto us, O Lord lift
“up the Light of thy Countenance upon
“on us, and give us Peace both now
“and Evermore. *Amen.*

Visit of the Sick.

These *Directions* may suffice both for *Morning* and *Evening.* And

For Prayers at Noon. The *Litany* is very Excellent; together with some of the Collects for the Weekly Festivals, &c. to be

Excellence of the Church Prayers. 71

be said, preceding the Prayer of St. Chrysostom.

Family. In the Choice of these Collects, at this, or what other Time; the Reverend Dr. Comber's Table shewing the several Subjects of each of them, will best Direct; which, therefore, I have carefully Transcrib'd, out of *His COMPANION to the TEMPLE. Folio. Vol. I. Part. 1. Sect. 20.*

THE TABLE.

In the Collects for the Weekly Festivals, &c. We Pray either for our Selves or Others. When for our Selves, 'tis either for Soul or Body. So

First for the Soul and Things Spiritual, viz.

I. Manifol'd Gifts from God. *St Barnabas.*

II. Special Favours of God, viz.

I. Pardon of Sin. { 12, 21, & 24.
after Trinity.

2. Benefit of Christs death. Annunciation.

3. Acceptance for his Sake. { Purification
2. After Epiph.

III. Grace, first with Respect to the Author of it, the Spirit, for,

1. Comfort. Sund. after Ascen.

2. Illumination. Whitsunday

3. Direction. 19. after Trinity.

*Grace, 2dly with Respect to the Means of it,
Viz.*

1. Hearing.

{ St. Bartholomew.
St Luke.

2. Reading.

2. Of Advent.

3. Fasting.

1. Of Lent.

4. Praying.

10 & 23. after Trin.

Grace, 3ly with Resp. to the End of it, viz. To

1. Convert us from Sin.

{ 1. Of Advent.
1. After Easter.
St. Andrew.
St. James.
St. Matthew.

2. Rescue us from Tempt.

{ 4. Of Advent.
4. After Epiphany.
18. After Trinity.

3. Enable us to do Good.

{ 1. After Epiphany.
Easter-day.
5. After Easter.
1. 9. 11, 13, 17, 25,
after Trinity.

4. Bring us to Glory.

{ Epiphany.
6. After Epiphany.

Grace, 4ly with Resp. to the Kinds of it, viz.

1. Regeneration.

Nativity of Christ.

2. Charity.

Quinquagesima

2. Mortifi.

The Prayers of the Ch. of England. 73

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|------------------------------|---|------------------------------|
| 3. Mortification. | { | Circumcision. |
| | | Easter Even |
| 4. Contrition. | | Ashwednesday. |
| 5. Sincerity. | | 5. After Easter |
| 6. Love of God and his Laws. | { | 4. After Easter. |
| | | 6 and 14 after Trin. |
| 7. Heavenly Desires. | | Ascension Day. |
| 8. Faith. | { | 1. Right. Trinity Sunday. |
| | | 2. Firm. { 7. After Trinity. |
| | | St. Thomas. |
| | | St. Mark. |
| 9. The Imitation of | { | 1. Christ. { 6. Of Lent. |
| | | 2. After Easter. |
| | | St. Stephen. |
| | | St. Paul. |
| | | St Philip and Jacob. |
| | | St. John Baptist. |
| | | 2. The Saints. { All Saints. |
| | | Holy Innocents. |

SECONDLY, We Pray for the Body and Things Temporal, viz. First for Safety by,

- | | |
|----------------------|---------------------------|
| 1. God's Providence. | 2, 3, 4, & 20, after Trin |
| 2. Guarding Angels. | St. Michael. |

II. Deliverance from.

- | | |
|---------------|-----------------|
| 1. Enemies. | 3. Of Lent. |
| 2. Judgments. | { Sexagesima. |
| | { Septuagesima. |
| | { 4. Of Lent. |

III. For

III. For Support under Afflictions. { 3, & 4, *After Epipha.*

IV. For Defence from Evil, & Supply of Good. { 8. & 15. *After Trin.*

THIRDLY. We Pray for the Body and Soul both, namely in 2; and 5, of *Lent.*

PART. II.

When We Pray for Others, 'tis either for them *without*, or them *within* the *Church.*

Without the Church,
Jews, Turks, Infidels, { *Good-Friday* three Col-
Hereticks. { *lects.*

Within the Church; that the People may be kept in.

1. Truth. { 5. *After Epiphany.*
 { *Good Friday* 1st two Coll.
 { 3. *After Easter.*
 { *St. John.*

2. Unity. *St. Simon and Jude*
3. Peace. 5, 16, & 22, *after Trin.*

That Ministers may be

1. Fit. *St. Matthias.*
2. Diligent. *St. Peter.*
3. Successful. 3. *Of Advent.*

“ Now, *that* no Church has ever yet
“ made a better Provision for the Ser-
“ vice of God, than our good Mother
“ the Church of England; I hope much
Ap

Appear by " these Collects, and the several Subjects of each of them, which (with all her other Prayers) "are so various and Comprehensive, that no Christian can want any Blessing, Publick or Private, Temporal or Spiritual, for himself or others, but there is a proper Prayer for it.

Yet there's no Question " any other may be used, for, the Church being Obeyed in the Observance of the Prescribed Liturgy in Publick, permits sometimes [and upon special Incidental Occasions prescribes] other Forms in the Publick Congregation, so it be done Prudently and Piously;

and Reverently, and to Dr. Hammonds Edification ; and so al- Pract. Catech.

so in the Family or in Lib. 3. Sect. 2. Visitation of the Sick, Answer 5.

if the Particular Con-

dition of one or other require it ; and in Private in the Closet. it is not supposed by our Church, but that Every one may ask his own Wants in what Form of Words he shall think fit, which that he may do fitly and Reverently, it will not be amiss for him, to acquaint himself with the several Addresses to God, which the Book of Psalms, and other parts of Holy Writ, and all other Helps of Devotion will Afford Him,

either

“ Either to use them as he finds them fit
 “ for the present Purpose, or by those
 “ Patterns to Direct and Prepare Him-
 “ self to do the like.

A few Choice *Books of Devotion* in the *Family* would therefore be Useful, such as the Catalogue following, or the Advice of your Minister, or some Experienced Person, shall Direct.

Note,---These Directions may suffice for the Closet, as well as the Family, saying; I, for We, Me for Us, and My for Our. Therefore 'mongst the Books thought fit to be Mention'd, I shall no less regard the Necessity and Advantage of Private Persons, than of the Family in Common.

With Respect to the other Duties of Family Religion, I shall only Offer a few, but Serious Requests, and so Refer to the Discourse.

1st. That, as Members of the Church of *England*, the Books made Use of, to *Instruct* your Children and Servants, and to be *Read* in the *Family*, be either *Written* or *Approved* of by the *Members* of our *Church*, and how great the *Advantage* of this, Experience will Convince.

2^{dly}, That your *Families* be carefully *Instructed* in the *Festivals* and *Fasts* of our *Church*, that so, *by the first*, you may

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rightly Commemorate what Wonderful Mercies both Spiritual and Temporal, God has at any time bestow'd on the Church of Christ, and *by the other* be fitted for the Exercise of all the Great and Indispensible *Duties* of the Gospel.

3dly, If by no other Means, yet by *Conference*, that the Family put one another in Mind of what ever Sermon they hear, wherein each will be assisting, if all were at Church, as they constantly should, Except by Necessity, or Mercy, they be otherwise Oblig'd. For without *Meditation*, the Preaching of the Word can never be Effectual to bring forth Fruit to Salvation. *Mat. 13. 3, to 24.* For *Recollection*, see Page 58.

Directions for

Catechising and Instructing Children and Servants, See p. 53: & 57.

And the Catalogue of *Books* for that Purpose.

Reading Good Books. See p. 53, & 58.

And the Catalogue for that Purpose.

Observing the Lord's Day. See p. 57, 58:

Saying Grace at Meals. See p. 55.

Books of Devotion fit to be made use of in the Family or Closet.

Prayers at the End of the Whole Duty of Man.

Mr. Jenk's Devotions. *Sherlock's* devote Christian:

Prayers in Bishop Tailor's Holy Living and Dying.

Dr. Inets Christian Guide: Dr. Patrick's Devote

Christian: Doringtons Reform'd Devotions:

Whole Duty of Prayer: *Hicks's* Primitive Devotions:

Books

Books fit for Catechising and Instructing Children, Servants, and others, besides the Church Catechism.

Lewis's Exposition of the Church Catechism. The Compleat Catechist. Bp. Beveridge's Church Cate. Explain'd.

Dr. Bray's Catechetical Institution and Baptismal Covenant. The Nature of Confirmation Explain'd. Osterwalds Grounds and Principles of the Christian Religion. Dr. Hammond's Practical Catechism.

Religious Books fit to be Read in the Family, or Otherwise.

The Whole Duty of Man. And the rest of that Authors Works. Bishop Taylor's Holy Living and Dying. Bp. Beveridge's Resolutions. Lucas's Practical Christianity Hales Contemplations .Bragg on Christ's miracles.

Dr. Stenhop upon the Epistles and Gospels. --- His Thomas a Kempis. Mr. Nelson on the Feasts and Fasts. Dr. Bray's Lectures, 8vo. Dorington on Praying by the Spirit, in the Use of the Common-Prayer,

Drelincourt upon death: Pain upon Repentance. Kettlewell's Practical Believer: Comber on the Common-Prayer. Scot's Christian Life: Practice of Piety. And some Books of Sermons.

BOOKS of Instruction and Devotion for the Sacrament

Mr. Nelson on the Sacrament: The Weeks Preparation two Parts: The Divine Banquet or Sacramental Devotions: Bp. Patricks Necessity and Frequency of the H. Communion Familiar Guide to the Lords Supper: The Sacrament of the Lords Supper Explained to the nearest Capacity in a Familiar Dialogue between a Minister and one of his Parishioners: Kettlewell's worthy Communicant Companion to the Altar: Forms of Prayer before, and after the Sacrament: Horneck's Crucified Jesus. Bp. Beveridge on Publick Prayer & Frequent Communion

P S A L M O D Y

The Collection of Psalms out of the New Version for Sundays, Festivals and Fasts, Schools Families, Plenty, Dearth, Health, Sicknes, and Recovery. FINIS

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